



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

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N° 0418

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2018  
for possible inscription in 2019**

Instructions for completing the nomination form are available at:  
<http://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.

### A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

The Kingdom of Thailand

### B. Name of the element

#### B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Nuad Thai, Traditional Thai Massage

#### B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

นวดไทย

#### B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1) mention alternate name(s), if any, by which the element is known.

nuad phaen thai, nuad phaen boran

### C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

The knowledge and practice of traditional Thai massage is carried out by independent massage therapists, or *mo nuad*, who have had training, and operate in hospitals, private clinics, health establishments, and popular massage places in every part of the country. Massage therapists are both men and women. Some earn their living from their service, some part-time. Some traditional massage therapists belong to folk healing traditions, others learn in institutional training.

There are over fifty non-governmental organizations which support and advocate traditional massage, for example, Federation of Traditional Thai Medicine of Thailand, Health and Development Foundation, Chiang Rai Lanna Folk Healers Council, Thai Holistic Health Foundation, and others.

At a professional level, the Thai Traditional Medical Council oversees and regulates over seventy institutions for training massage therapists. The Ministry of Public Health and other related government organizations also support the transmission of the knowledge of traditional massage.

### D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating if possible the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

*Nuad Thai* has traditionally been a common self-care practice within families and communities across all regions in Thailand. There are a total of 25,205 practicing folk massage healers nationwide. Professional *Nuad Thai* practices are now incorporated into all three levels of the national healthcare system, namely, primary, secondary and tertiary. Over four million hospital visits are made annually to receive *Nuad Thai* treatment under the Universal Health Coverage Scheme. Practitioners of *Nuad Thai* for therapeutic and rehabilitative purposes are available in most public health facilities. *Nuad Thai* for health promotion is also offered at private *Nuad Thai* and spa establishments throughout the country. In recent years, *Nuad Thai* has become one of the most popular massage therapies among non-Thais as well, spreading to major cities around the world.

### E. Contact person for correspondence

#### E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Ms.

Family name: Wathanavarangkul

Given name: Pimrawee

Institution/position: Director--General, Department of Cultural Promotion

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Other relevant information:

## E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

### 1. Identification and definition of the element

For Criterion R.1, States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) (...)

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community,
- b. the characteristics of the bearers and practitioners of the element,
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

*Nuad Thai* is regarded as part of the art, science and culture of Thai traditional healthcare. As a non-medicinal remedy and a manual therapy, it involves body manipulation in which the practitioner helps rebalance the patients' body, energy and structure in order to treat illnesses believed to be caused by the obstruction of energy flow along *sen*, or lines. This manipulation aims to normalize *dhatu* or the four body elements, namely, earth, water, wind and fire. Though being described as energy lines, *sen* is a concept distinct from the meridians of traditional Chinese medicine and *nadi* of yoga. Traditional Thai massage theory holds that there is a web of *sen* lines running and

crisscrossing throughout the human body, totaling 72,000, ten of which are primary and known as ten primary lines. Diagnosis and treatment in *Nuad Thai* are based on the principle of *sen prathan sib*. To open up blocked routes, *Nuad Thai* therapists perform a combination of pressing, kneading, squeezing, pounding, chopping, bending, stretching, etc. using their hands, elbows, knees, feet, together with self-massaging tools, and herbal hot compress to reduce inflammation and relax affected muscles. Practitioners also treat patients with compassion, giving encouragement to lift physical constitution and morale. Presently, *Nuad Thai* is classified into two main types: *Nuad Thai* therapy and *Nuad Thai* for health promotion.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

*Not fewer than 150 or more than 250 words*

*Nuad Thai* has its roots in self-care in Thai peasant society of the past. Adults would normally have children to walk or step on their back or other parts of the body to relieve stiffness and pains. Every village had massage healers of both genders, whom villagers would turn to when they had muscle aches from toiling in the field. Through time immemorial these experiences have accumulated and evolved into a formal system of knowledge. As Thailand has rapidly changed from rural to peri-urban and urban society since the end of WWII, *Nuad Thai* has emerged as an urban occupation that generates decent income to support the livelihoods of practitioners and their families. This change in the nature of *Nuad Thai* practices has compelled the government to regulate the practices to ensure compliance with established standards and protect the well-being of its users. These regulations and standards cover all aspects of *Nuad Thai*, from education and training, practitioners, services to service-providing facilities.

- (iii) *How are the knowledge and skills related to the element transmitted today?*

*Not fewer than 150 or more than 250 words*

Institutionalized education systems for professional *Nuad Thai* practitioners began to take shape following the issuance of a ministerial announcement in 2001 recognizing *Nuad Thai* as a branch of Traditional Thai Medicine (TTM). Subsequently, the 800-hour Professional *Nuad Thai* Training Program and the 330-hour Training Program for Assistant to TTM Practitioner have been established as benchmarks for training for would-be professional practitioners. Accreditation is required for institutions, clinics and hospitals offering such programs. Qualifications are specified for training instructors. Presently, those who successfully complete the former are eligible for the licensing examination to obtain a License certificate of practice for a TTM practitioner in *Nuad Thai*. Graduates of the latter are qualified to practice in hospitals, within assigned areas of responsibilities under the supervision of officials concerned.

Over the past decade, training in the occupational track, or *Nuad Thai* for health promotion, has grown dramatically as government and private organizations have been offering a plethora of training courses to produce *Nuad Thai* practitioners. Department of Health Service Support, enforcing Health Promotion Establishments Act 2016 (B.E.2559), has established an accreditation system for training institutions and benchmarks for training curriculums to ensure the quality of *Nuad Thai* practitioners.

However, traditional transmission of *Nuad Thai* knowledge and skills from local *Nuad Thai* masters in rural communities faced problems, as the practice does not really appeal to the young generation. There are concerns that the tradition could die out in some rural communities where no successors could be recruited.

- (iv) *What social functions and cultural meanings does the element have for its community nowadays?*

*Not fewer than 150 or more than 250 words*

Practicing *Nuad Thai* in the family and community is an expression of love and care for others. It strengthens social solidarity, enhances self-reliance, and exemplifies loving-kindness, a quality that has inspired and defined Thailand as caring society. The continuation of the tradition helps uphold the community's identity, firmly anchored in its history and local wisdom. Massage healers in

rural communities are mostly farmers who inherit the art from generation to generation, and practice it to help relieve others' suffering rather than to make a living. It is customary not to demand compensation or rewards beyond *kha khru*, a negligible amount of value in the form of honorarium given as a token of respect for the teachers of *Nuad Thai*. Even so, their patients always willingly provide them with additional money, gifts or free labor out of gratitude, not on the basis of trade. Both the healer and the patient share the same belief that any positive outcomes of the healing will be attributed to the teachers who are the source of knowledge and moral standing. Hence, practitioners always pay respect to their spiritual teachers before giving a massage to a patient and conduct a gratitude ceremony on an annual basis. These rituals are essential elements in the tradition of passing on the knowledge and providing practitioners with moral guidance for their professional attitude and code of conduct.

- (v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*

Thai traditional medicine is underpinned by beliefs, knowledge and customs that can trace their roots to Buddhist teachings and local cultures, as evident in the ritual practices of *Nuad Thai*. Practitioners would pay homage to the Triple Gems, (Lord Buddha, Dhamma, and the Sangha), sacred powers and their teachers every time before giving a massage. The precepts and taboos passed down from the teachers must be strictly observed. These Buddhist beliefs and rituals may conflict with those of other religious followers. However, *Nuad Thai* practitioners do not discriminate against them as patients or students. Adjustments could be made to the protocols to accommodate them provided that the alterations do not affect the quality of service and the content of instruction. For example, students of other faiths may recall the power of their respective gods or prophets instead of the Triple Gems. To promote harmony and respect for differences, these students are encouraged to attend a gratitude ceremony and allowed to take part in only actions not incompatible with their beliefs. A female patient whose religious beliefs forbid physical contact between men and women will be assigned to a female practitioner only.

## **2. Contribution to ensuring visibility and awareness and to encouraging dialogue**

*For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

- (i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

(i.a) *Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

Its inscription will be a sign of recognition to this folk wisdom-based medicine. Once overlooked by the modern mind, in the recent decades, however, the value this medical practice has increasingly gained a pride of place in the mainstream Western-based medicine in Thailand. Its value embodies both a curative and rehabilitative effects in its own right as well as playing a complementary role to the scientific mode of health promotion and restoration. The inscription could contribute to trust building and fostering confidence in *Nuad Thai* among Thais and non-Thais alike. It can positively impact perceptions of the practice at all level spurring locals to preserve the knowledge and inspiring the young generation to inherit the practice from the elderly practitioners and carry on the tradition.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

Thailand's enactment of the Health Establishments Act B.E. 2559 is a landmark in healthcare scheme. It has, inter alia, empowered the Ministry of Public Health to regulate the standards of health massage establishments. The standards have been put into practice to enforce operators, health massage workers, and service facilitators to ensure the quality of services and to safeguard against ill-repute massage businesses. The National Health Security Office has continually committed to the policy of supporting *Nuad Thai*. It has steadily increased per capita budget allocation for its services under the Universal Coverage Scheme. With hope of a possible inscription of *Nuad Thai*, Department of Thai Traditional and Alternative Medicine, Ministry of Public Health, is formulating plans to promote and develop *Nuad Thai* for the potential beneficiaries in Thailand and abroad.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

*Nuad Thai* services are now available for Thai citizens as well as foreigners at public health facilities at all levels. A number of private hospitals also offer *Nuad Thai* therapy for international patients. The Thai government has incorporated the promotion of Thai traditional medicine and *Nuad Thai* as services carrying cultural identity as part of its policy to turn the country into a regional medical hub. A more systematic training and greater understanding of *Nuad Thai* would be offered to Thais and non-Thais alike.

To realize the potential contribution of *Nuad Thai* to elderly care for both Thais and foreigners, research into its efficacy and efficiency for geriatric patients would be conducted more extensively. *Nuad Thai* would also be integrated into 'health tourism' for senior visitors.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

Its inscription could enhance the awareness of the value of traditional Thai medical knowledge and practices in general and *Nuad Thai* in particular, and giving a higher standing of its practitioners worthy of knowledge transmission. As *Nuad Thai* could well square with the similar practices found in Asia and beyond, it could then stimulate interests among (western-trained) medical doctors and other health professionals inside as well as outside Thailand. Although it is credible to say that Yoga can be regarded as a predecessor of *Nuad Thai*, through the modification and invention over a long period it has attained its present-day uniqueness. Ample sources in different parts of Thailand as well as in other territories to enrich *Nuad Thai* are yet to be explored, and in turn the practices in other countries could enrich themselves in the light of *Nuad Thai*, hence the prospect of collaboration for research and development.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

Beneficiaries of *Nuad Thai* are from all walks of life regardless of class, ethnicity, belief, religious affiliation, etc. It is a tailor-made method of care to develop in response to environment and cultural milieu. *Nuad Thai* care givers can modify massage techniques by taking advantage of local conditions. Materials of massage aids could be designed to suit the needs of particular individuals or groups. In place of materials purchased from non-local sources, indigenous substances can be applied as ingredients in the preparation of massage oil. The possibility of the inscription of *Nuad Thai* can provide a solid rationale to incorporate it into the development of the practice in the national

health system, especially in view of coping with the rise of aging societies in Thailand and elsewhere. Once viewed as common treasure for all people, it would encourage public participation in safeguarding it against abuse and degradation.

### 3. Safeguarding measures

*For Criterion R.3, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.*

#### 3.a. Past and current efforts to safeguard the element

(i) *How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

*Not fewer than 150 or more than 250 words*

In 1985, a group of NGOs advocating TTM, in collaboration with government agencies and *Nuad Thai* practitioners launched Project for Revitalization of Thai Massage to revitalize and compile and maximize the knowledge of *Nuad Thai* in efforts to repopularize it as an alternative pain-relieving treatment, and to curb the excessive use of pain killers. The initiative set off a nationwide drive to disseminate the knowledge. Training and research have been conducted to develop theoretical knowledge and practices as well as to ensure sound and scientific practices. After growing calls for a legal status for *Nuad Thai*, relevant regulations have been elevated to officially recognize it as a branch of TTM in February 2001. This led to the development and upgrading of training programs, instructions, and textbooks.

An initiative was also taken to form an alliance of *Nuad Thai* practitioners, who came together to collectively hold an annual ceremony to express gratitude for their teachers and take an oath to faithfully follow the professional code of conduct. The gathering also provided a venue for participants to exchange technical knowledge and views on the development of *Nuad Thai*. The alliance has acted on several occasions to protect the healing art against abusive practices. In 1999, it issued a written protest demanding the suspension of the sales of a book on traditional Thai massage with a photo of a woman in underwear on its cover. In 2016, it called for responsible authorities to take action to end deviant and degrading massage practices.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) *How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

*Not fewer than 150 or more than 250 words*

The patronage of the royal court of Siam played an important role in preserving Thai massage for centuries. The establishment of Department of Massage Doctors to provide care for the royalty and the nobility substantially contributed to the sustainability of *Nuad Thai* as the practice was passed down through families of court masseurs and masseuses for generations. During his reign, King Rama III (1787-1851) was instrumental in the compilation, codification and propagation of the knowledge as he ordered the inscription of diagrams of *Nuad Thai* on marble tablets put on display at a renowned temple in central Bangkok (Wat Pho Temple) to provide Thai people with knowledge for self-care.

Nowadays the state is the key driver in the development of *Nuad Thai*, establishing its legal status

through a legal framework for protection of national and individual rights in traditional knowledge, introducing benchmarks for education and training, and issuing regulations on practitioners, services, and service-providing facilities. To strengthen *Nuad Thai*, the state sector has made efforts to improve its accessibility by increasing the availability of practitioners to meet growing demands, devising strategies for development, and allocating resources.

However, *Nuad Thai* still encounters several constraints that have adversely impeded its progress. These include the availability of positions for *Nuad Thai* practitioners lagging behind the demand, inadequate engagement of groups and organizations from the professional and popular sectors and those outside the state sector, and lack of a deep understanding of the historical background of and a value system behind *Nuad Thai*.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### **3.b. Safeguarding measures proposed**

*This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.*

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

*Not fewer than 500 or more than 750 words*

To promote and safeguard *Nuad Thai* against loss, degradation, distortion and abuse, Thailand has planned to implement the following measures to enhance and build on existing programs.

**1. Knowledge Development** High priority will be placed on research and knowledge management (KM) of *Nuad Thai*, which is in serious need of sustained systemic support, especially for transliteration, translation and education of traditional texts and manuscripts in local or regional scripts. Urgent efforts therefore should be made to extend greater support for KM and research to preserve knowledge at risk of being lost, through collection and documentation of knowledge, practices and experiences of *Nuad Thai* masters, and to encourage more research initiatives to study the therapeutic effects of *Nuad Thai*. Other proposed measures include seminars and conferences on *Nuad Thai* to be held on a regular basis minimally annually to provide forums for research and knowledge exchange; development of best standards and benchmarks with which are domestically and internationally concurred; and creation of an information system to provide accurate and reliable information about *Nuad Thai* which is user-friendly, and accessible to the public.

**2. Human Resource Development** Today *Nuad Thai* education and training have become more available at community and institutional levels, and there have been continuous efforts to upgrade the competencies and standards of practitioners at all levels. Priority should also be given to the capacity development of practitioner groups and NGOs that have provided stewardship of *Nuad Thai*

in order to strengthen its surveillance against derogatory activities tarnishing its reputation. Increased recognition should be accorded to *Nuad Thai* masters and practitioners who demonstrate exemplary professional conduct so as to promote and preserve the tradition of respecting teachers. New proposed measures include the introduction of training on traditional healers' ethics as part of the annual gratitude ceremony, the introduction of an oath-taking ceremony for new professional practitioners, and a campaign to educate youths on *Nuad Thai* and encourage their participation in carrying on the tradition in their own communities. At the global level, Department of Thai Traditional and Alternative Medicine (DTAM) in collaboration with WHO to develop "WHO Benchmark for training in *Nuad Thai*" to set up the international standard of professional *Nuad Thai* curriculum, continuous joint efforts will be made in 2016-2018 to develop "WHO Benchmark for practice in *Nuad Thai*".

**3. Policy and Regulations** Thailand already has a well-developed national strategic plan for traditional knowledge development and integration in the health service system, but its success hinges on actual implementation and active participation of all parties concerned. In response to the health service needs of an aging society, Ministry of Public Health will continuously promote the use of *Nuad Thai* for home healthcare service particularly aimed at palliative care of the elderly and the disabled. In addition, a number of established laws and regulations already in place, e.g. Protection and Promotion of Thai Traditional Medical Knowledge Act B.E.2542 (1999), will be utilized for future regulatory measures to (i) promote *Nuad Thai* that needs to be taken full advantage of in order to push forward plans to protect traditional knowledge of *Nuad Thai* inscribed in local texts and manuscripts; (ii) and to develop standards for establishments offering *Nuad Thai* to maximize its health benefits and minimize the risk. However, regulations should also be reviewed and amended in response to the changing situation with inputs from all parties concerned.

**4. Budget Allocation** The development of traditional Thai medical knowledge including *Nuad Thai* has gained greater recognition in recent years. However, most of the budget has been channeled to state agencies rather than to people directly responsible. It is important that a greater proportion of resources be designated to support professional, community and civil society organizations in due course.

**5. Implementing Mechanisms** Even though promoting and safeguarding mechanisms exist from the national level down to the communities, there is a fragmentation of responsibilities and a lack of coordination among them, almost all of which are in the state sector. Some of the measures proposed to improve this situation are (i) to strengthen professional, private and non-governmental organizations, and (ii) to facilitate coordination and collaboration of all mechanisms in building a nationwide safeguarding network, especially through the network of National Health Assembly.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words

State health organizations, e.g., DTAM and Department of Health Service Support of the Ministry of Public Health and other concerned agencies have planned and been committed to effective implementation of the following safeguarding measures and initiatives :1) to create coordinating mechanisms in the central administration and all regions to coordinate planning by all sectors concerned, oversee, follow up the implementation of proposed actions continuously, and provide support for less developed sectors 2) to bring problems and challenges regarding *Nuad Thai* to the attention of the government to push for policy decisions or regulations necessary for effective protection of *Nuad Thai* in response to the changing situation 3) to decentralize implementation authorities to local administrative organizations and people's organizations to strengthen local safeguarding mechanisms 4) to seek help particularly from the state media to step up public messages on the promotion and safeguarding of *Nuad Thai* 5) to provide research funding in needy areas such as textbook development and studies on the efficacy and effectiveness of *Nuad Thai* in treating various diseases and symptoms 6) to broaden insurance coverage for *Nuad Thai* under the Universal Health Coverage Scheme and expand services at community and local levels 7) to develop international collaboration on promotion and protection of *Nuad Thai*. DTAM, will financially support the implementation of the proposed safeguarding measures from "Thai Traditional Medical Knowledge Fund".

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

In all four regions, meetings were organized and attended by people's organizations, *Nuad Thai* practitioner groups and committed individuals to discuss and propose safeguarding measures. Most participants were of the opinion that existing government regulatory measures on *Nuad Thai* services were inconsistent with real practices, and that responsible agencies still had problems of harmonizing actions among themselves. It was also pointed out that nationally abided and internationally recognized standards for *Nuad Thai* had yet to be established . These problems were attributed to inadequate knowledge and understanding of *Nuad Thai*, poor efficiency in management at the national level, insufficient participation of diverse parties involved in management of traditional knowledge. There was a general approval, however, of the attempts to regulate health promotion establishments under the Health Promotion Establishments Act B.E .2559, which took effect on September 27, 2016, requiring those practicing in such facilities to be registered with Department of Health Service Support or Provincial Public Health offices. It is hoped that the measures will be an effective tool to combat the gross exploitation of the so-called '*Nuad Thai*' hiding behind disreputable commercial motives .In addition, it was proposed that a Network for Protection of *Nuad Thai* be created with participation of all parties concerned to push the agenda forward.

### 3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: Department of Cultural Promotion

Name and title of the contact person: Ms. Pimrawee Wathanavarangkul  
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## 4. Community participation and consent in the nomination process

*For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.*

### 4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparing of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

In 2012, seventy-two organizations together with Department of Thai Traditional and Alternative Medicine, Ministry of Public Health convened a meeting to make Strategic Plan on Elevating *Nuad Thai* to ICH by means of a framework and guidelines for promoting the recognition of *Nuad Thai* at the national and international levels .

In 2016, the nomination of *Nuad Thai* for inscription was undertaken by a group of academics and NGOs that have played an important role in its revival and development. The ad hoc committee on the nomination first reviewed and gathered information on all aspects of *Nuad Thai*, i.e., its history, restoration, health benefits and cultural values, the compilation and systematic organization of *Nuad Thai* knowledge; the development of education systems for practitioners; and the establishment of relevant regulations.

Keen efforts were then made to engage community organizations, practitioner groups, professional organizations, private business organizations, concerned government agencies, and key individuals in the nomination process through formal and informal meetings. Participants at these meetings freely and extensively expressed their views verbally as well as in writing. Five regional meetings in all were held and attended by a total of 325 people, representing a broad spectrum including men, women, the visually impaired, Buddhists, Christians, Muslims, government officials, business operators. The participants voiced overwhelming support for the safeguarding of *Nuad Thai* and gave their consent for its nomination .

On October 21, 2016 Department of Cultural Promotion, Ministry of Culture, invited state agencies responsible for various aspects of *Nuad Thai* - regulation/standard forming, professional licensing, education, service delivery, care for the visually impaired - to a meeting to express their views on the nomination and discuss their respective roles in the promotion and safeguarding of *Nuad Thai*. The meeting unanimously resolved to approve the nomination.

The nomination proposal was also submitted for discussion before being approved at the four regional meetings of the Alliance of Thai Traditional Medicine Practitioners and Folk Healers . In addition, it was put forward to three different national-level committees concerning *Nuad Thai*, which have given their solid approval .

Facts and opinions were additionally collected by means of questionnaire distributed through three channels :1) to groups, organizations and agencies concerned 2) posting on the Internet 3) to participants and visitors to the 13th National Herb Expo, held from August 31 to September 4, 2016. A total of 1,061 copies of the questionnaire were returned. The respondents consist of *Nuad Thai* practitioners and teachers (36.57%), *Nuad Thai* clients (34.77%), government officials (12.25 %), *Nuad Thai* business operators (11.23 %), and academics (5.28%) The results are 88.41% agree with the nomination, 6.13 % are undecided, and 5.47 % disagree. In 2017, an alliance of 28 *Nuad Thai* practitioner associations and organizations, six of which representing visually impaired practitioners, showcased their practices and held activities to drum up public support for the nomination at two major health events: the 14<sup>th</sup> National Herb Expo, August 31-September 4, and the 10<sup>th</sup> National Health Assembly, December 21-23.

#### **4.b. Free, prior and informed consent to the nomination**

*The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

Free, prior and informed consent for this nomination has been obtained by the following means:

- 1) State officials, *Nuad Thai* practitioners, academics and NGO representatives were invited to five regional meetings to hear and discuss the nomination proposal, as stipulated in the Convention for the Safeguarding of the Intangible Cultural Heritage. The total attendance was 325 – 114 men, 221 women. Twenty five of them were visually impaired persons. Following a free and extensive discussion of the pros and cons of the nomination, consent forms were distributed to the participants to sign freely and willingly if they agreed with the proposal.
- 2) The proposal was put forward to two different national-level committees concerning *Nuad Thai*, which resolved to approve it and provided consent forms signed by their respective chairpersons.
- 3) The ad hoc committee visited 10 communities known for their vibrant *Nuad Thai* practices and activities to discuss the nomination and safeguarding measures, and secured their consent.
- 4) Various *Nuad Thai* practitioner groups voluntarily held meetings in their communities to discuss the nomination among their members and residents and obtain signed informed consent forms .

#### **4.c. Respect for customary practices governing access to the element**

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words*

*Not fewer than 50 or more than 250 words*

*Nuad Thai is highly inclusive as a healthcare method as well as an occupation. Everyone, irrespective of religion, race, gender, education and physical abilities, can access or practice it. In contrast to most jobs and professions, *Nuad Thai* poses few barriers to practices by visually and hearing impaired persons and other disadvantaged people.*

#### 4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. Name of the entity;
- b. Name and title of the contact person;
- c. Address;
- d. Telephone number;
- e. Email address;
- f. Other relevant information.

##### Steering Committees

Name of the entity: National Commission of Traditional Wisdom Development for Health  
Name and title of the contact person: Dr. Vichai Chokevivat, Chairman  
Address: National Health Building 88/39 Tiwanon 14 Road., Moo 4, Talat Khwan, Mueang Nonthaburi, Nonthaburi 11000, Thailand  
Telephone number: +66818117586  
E-Mail: [vichaichok@yahoo.com](mailto:vichaichok@yahoo.com)

##### Associations

Name of the entity: Folk Medicine and Thai Health Network Association (FTN)  
Name and title of the contact person: Mrs. Usa Klinhom , President  
Address: 520/1-2 soi 16 Thetsabarn Rangraknua Road., Ladyao Chatuchak , Bangkok 10900, Thailand  
Telephone number: +66818721075  
E-Mail: [klinhomusa@gmail.com](mailto:klinhomusa@gmail.com)

Name of the entity: National Association for the Promotion of Blind Thai Classical Massage  
Name and title of the contact person: Mr. Vinai Thonglai  
Address: 1/1330 Ramkhamhaeng Housing Community ,Ramkhamhaeng Road. soi 190/2 Minburi, Bangkok 10510, Thailand  
Telephone number: +66878232215

Name of the entity: Udonthani Association of the blind  
Name and title of the contact person: Mr. Kannaphob Aonkaew, President  
Address: 53/10 Makkhaeng, Meuang Udonthani, Udonthani, Thailand  
Telephone number: +66819891268  
E-Mail: [knphandsome@gmail.com](mailto:knphandsome@gmail.com)

Name of the entity: Andaman Phuket Thai Scheme Medical Association  
Name and title of the contact person: Mr. Sunun Sabpayasan, President  
Address: 36 Moo 2 Phun Phon Road, Talat Nueag, Meuang Phuket, Phuket, Thailand  
Telephone number: +66993166152

Name of the entity: Thai Spa Operators Association

Name and title of the contact person: Mr. Nopporn Visuttisakchai, Chairman  
Address: 148 Soi Pattanakan 30 , Pattanakan Road., Suanluang, Bangkok 10250 , Thailand  
Telephone number: +6629398167, +66816162520  
E-Mail: [jes.nopporn@gmail.com](mailto:jes.nopporn@gmail.com)  
Name of the entity: Thai Traditional Medicine Association of Sukhothai Ratchathani .

Name and title of the contact person: Mr. Chayaporn Anusonchaipornperm  
Address: 52/2-4 Jrodvithitong Road., Thani , Mueang , Sukhothai , Thailand  
Telephone number: +66818870301  
Name of the entity: Saket Thai Traditional Medicine Association (STA)

Name and title of the contact person: Mr. Pong-Chaloei Ploywilert, President  
Address: 40/2 Robmeuang Road, Naimeuang, Meuang Roied, Roied, 45000, Thailand  
Telephone number: +66866305505  
E-Mail: [pongchal@hotmail.com](mailto:pongchal@hotmail.com)  
Name of the entity: Watpo Thai Traditional Medicine Association, Khon Kaen

Name and title of the contact person: Mrs. Sahachai Radarkhet, President  
Address: 171 Moo 2 Nai Meuang, Meuang Khon Kaen, Khon Kaen, 40000, Thailand  
Telephone number: +66894196110  
E-Mail: [sahachailada@gmail.com](mailto:sahachailada@gmail.com)  
Name of the entity: Phangnga Thai Massage for the Blind Association

Name and title of the contact person: Mr. Samroeng Wongsri, President  
Address: 407/5 Soi Tham Ta Pan 1, Thai Chang, Muaeng Phangnga, Phangnga 82000, Thailand  
Telephone number: +6676413812  
Name of the entity: The Association of Thai Traditional Healers Chiang Mai

Name and title of the contact person: Mr. Jongrak Jarussopanpong, Committee  
Address: 128/15 Moo 3 Padad , Muang Chiang Mai , Chiang Mai , Thailand  
Telephone number: +6653812659, +66869222227

### **Federations**

Name of the entity: Federation of Traditional Thai Medicine of Thailand

Name and title of the contact person: Dr. Prapoj Petrakard, Chairman  
Address: 403 Soi 7, Thetsabannimitai Road., Latyao, Chatuchak, Bangkok 10900, Thailand  
Telephone number: +66811744159  
E-Mail: [prapoj1951@gmail.com](mailto:prapoj1951@gmail.com)  
Name of the entity: Federation of Traditional Thai Medicine of Southern Region

Name and title of the contact person: Mrs. Jidapa Preechanupak, Chairman  
Address: 136 Wat Tai Samphao, Tai Samphao , Phra Phrom, Nakhonsithammarat,

Thailand

Telephone number: +66835093477

### Foundations

Name of the entity: Health & Development Foundation (H&DF)

Name and title of the contact person: Asst.Prof. Sumlee Jaidee, Chairperson

Address: 695 Jaransanitwong 12 Road, BangkokYai, Bangkok 10600, Thailand

Telephone number: +6624123507-8

E-Mail: [hdf2553@gmail.com](mailto:hdf2553@gmail.com)

Name of the entity: Thai Holistic Health Foundation

Name and title of the contact person: Mr. Weerapong Kriengsinyos, Secretary General

Address: 520/1-2 soi 16 Thetsabarn Rangraknua Road., Ladyao, Chatuchak , Bangkok 10900, Thailand

Telephone number: +66863304968, +6625894243

E-Mail: [gagarok@gmail.com](mailto:gagarok@gmail.com)

Name of the entity: Chao Phya Abhaibhubejhr Hospital Foundation Under The Royal Patronage Of H.R.H. Princess Bejaratanarajsuda

Name and title of the contact person: Dr. Prem Chinvanthananond, Chief Executive Officer

Address: 32/7 Moo 12 Prachin-Anusorn, Amphur Muang, Prachinburi 2500, Thailand

Telephone number: +66898312020

E-Mail: [webmaster@abhaiherb.com](mailto:webmaster@abhaiherb.com)

Name of the entity: Dr.Thara Onchomchant Foundation

Name and title of the contact person: Dr.Daranee Onchomchant, Chairman

Address: 447 Moo 9 Bandu, Meuang, Chiangrai, 57100, Thailand

Telephone number: +66818123409

E-Mail: [daraneeo@gmail.com](mailto:daraneeo@gmail.com)

### Non-Governmental Organizations

Name of the entity: Thai Traditional Medicine Society of Samut Songkhram

Name and title of the contact person: Miss Samorn Buranaosot, Chairman

Address: 75/45-46 Bang chakreng soi 1, Rachayadraksa Rd., Mae Klong, Meuang Samut Songkhram, Samut Songkhram, 75000, Thailand

Telephone number: +668 1293 4876

Name of the entity: Lanna Chiang Rai Folk Healers Organization

Name and title of the contact person: Mr. Sanan Netsuwan, Chairman

Address: 62 Mu 15, Rop Wiang, Muaeng Chiang Rai, Chiang Rai 57000, Thailand

Telephone number: +66898515425

Name of the entity: Folk Medicine Network of Patumrachwongsa District

Name and title of the contact person: Mr.Suwan Khajadmonthin, Chairman  
Address: 163 Moo 9 Nongkha , Patumrachwongsa, Amnat Charuen, Thailand  
Telephone number: +66828711829  
Name of the entity: Tambon Sakae Health Promotion Center

Name and title of the contact person: Mr.Prakasit Ampaipish, Chairman  
Address: 7 Sakae village, Sakae, Satuk, Buriram, Thailand  
Telephone number: +66833644309  
Name of the entity: Folk Medicine Network of Khon San District, Chaiyaphum Province

Name and title of the contact person: Mr.Wipat Ratchai, Chairman  
Address: 149 Moo 2 Ban Rongwa, Thung Lui Lai, Chaiyaphum, Thailand  
Telephone number: +6686233-4914  
Name of the entity: Folk Healers Alliance of Sung Men

Name and title of the contact person: Mr.Prasan Suvannagat, Chairman  
Address: 138 Moo 10 Huafai , Sung Men, Phrae, Thailand  
+66897577331, +66897511331  
Name of the entity: Chetawan Thai Traditional Massage School

Name and title of the contact person: Mr.Preeda Tangtrongchitr  
Address: 392/33-34 Maharach Road., Prabarommaharajawang ,Pranakorn ,Bangkok 10200  
Telephone number: +66816215028  
Name of the entity: Mor Ong-ard Traditional Clinic

Name and title of the contact person: Mr.Ongard Pongnoree  
Address: 2 Moo 2 Wangkapee , Mueang Uttaradit ,Uttaradit, Thailand  
Telephone number: +66987589203  
Name of the entity: Lampang Society for Preservation of Thai Traditional Medicine

Name and title of the contact person: Mrs.Sachi Yusamran, Chairman  
Address: 342/2 Phaholyothin Road., Hua Wiang, Meuang Lampang, Lampang, 52000, Thailand  
Telephone number: +66819611326  
Name of the entity: Lanna Folk Healers of Li River Society

Name and title of the contact person: Mr.Insom Sitthitan, Chairman  
Address: 52 Moo 3 Ban Hong, Ban Hong, Lamphun, Thailand  
Telephone number: +6653951263, +66895523934  
Name of the entity: Thai Traditional Medicine Society of Udon Thani

Name and title of the contact person: Mr.Korkiad Phonsang, Chairman  
Address: 109/2 Moo 7 Nong Bua, Meuang Udon Thani, Udon Thani,41000, Thailand  
Telephone number: +66844284096  
E-Mail: [Anundee12345@gmail.com](mailto:Anundee12345@gmail.com)

Name of the entity: Thai Traditional Medicine Development Center Agape Chiang Mai

Name and title of the contact person: Mr.Manasseh Kawinyangyuen, Director

Address: 43 Moo 7 Banluang, Chomthong, Chiang Mai 50160, Thailand

Telephone number: +6653286781, +66613488702, +66612844821

Name of the entity: Sakon Nakhon Thai Traditional Medicine Hospital :Luang Pu Faab Subhattho

Name and title of the contact person: Mr.Wiwat Sriwichar, Director

Address: 163 Moo 13 Pla Lo, Waritchaphum, Sakon Nakhon, 47150, Thailand

Telephone number: +66849125623

E-Mail: [Wiwat.joe@gmail.com](mailto:Wiwat.joe@gmail.com)

Name of the entity: Jongrak Thai Massage School

Name and title of the contact person: Mr.Jarus Jarassoponwong, Director

Address: 128/15 Moo 3 Padad, Meuang Chiang Mai, Chiang Mai, 50100, Thailand

Telephone number: +6653812659, +66869222227

Name of the entity: School of Professional Carrier Extension and Thai Cultural Spa

Name and title of the contact person: Mrs.Pornsiri Issarapakdee, Licensee

Address: 89 Ruamchit Road., Nai Meuang, Meuang Khon Kaen, Khon Kaen,40000, Thailand

Telephone number: +6643235424

E-Mail: [thaispacom@gmail.com](mailto:thaispacom@gmail.com)

Name of the entity: Phuket Traditional Thai Massage School

Name and title of the contact person: Miss Pheangchit Limin, Licensee

Address: 47 Nimit 1, Chanacharoen Road., Taladyai, Meuang Phuket, Phuket, 83000, Thailand

Telephone number: +6676354251

Name of the entity: Chantanee Thai Traditional Medical School

Name and title of the contact person: Mrs.Chantanee Kawichai, Operator

Address: 393/30 Ngammeuang Road., Wiang, Meuang, Chaingrai, 57000,Thailand

Telephone number: +6653716152

E-Mail: [niwatoun@gmail.com](mailto:niwatoun@gmail.com)

Name of the entity: Learning Center of Lanna Folk Medicine and Thai Herbal Medicine

Name and title of the contact person: Mrs.Chanchai Khetsit, Chairman

Address: 75 Moo 6 San Pu Loei, Doi Saket, Chiang Mai,50220, Thailand

Telephone number: +66861877987

Name of the entity: Tambon Chiang Rak Noi Folk Healers Learning Center

Name and title of the contact person: Mr. Chanwut Phansaisri, Chairman

Address: 15/3 Mu 8, Chiang Rak Noi, Bang Pa-In, Phra Nakhon Si Ayutthaya 13160, Thailand

Telephone number: +66891329079

Name of the entity: Folk Medicine Learning Center of Ang Thong  
Name and title of the contact person: Mrs. Ratanavadi Intharattrawon, Chairman  
Address: 37 Moo 6, Chai Yo, Ang Thong 14140, Thailand  
Telephone number: +6687369 4606  
Name of the entity: Udon Thani Thai Traditional Massage & Health Promotion School

Name and title of the contact person: Ms .Salinlada Khuhathong, Director  
Address: 177/1 Si Chomchuen Road., Mak Khaeng, Mueang Udon Thani, Udon Thani 41000, Thailand  
Telephone number: +66878669090,+6642244919  
E-Mail: [ud\\_massage@live.com](mailto:ud_massage@live.com)

Name of the entity: DKC Thai Massage Clinic  
Name and title of the contact person: Mr.Khumdee Saravit  
Address: 239/139 Moo 3 Rangsit-Nakhonnayok Rd.,Lam Phak Kut, Thagaburi ,Pathumthani,Thailand  
Telephone number: +66816650280

### Groups

Name of the entity: Nuad Thai Group Under Royalty initiated Little House in the Big Woods Project

Name and title of the contact person: Mrs.Khingkan Paewlaung, Chairman  
Address: 134/17 Bung Kha, Luang Nok Tha , Yasothon, Thailand  
Telephone number: +66828688663 , +66935628649

Name of the entity: Wat Amarin Tharam Nuad Thai Group  
Name and title of the contact person: Mrs.Sariya Yaidang, Chairman  
Address: Wat Amarin Tharam, Ta Bao, Prasat, Surin,Thailand  
Telephone number: +66852047366

Name of the entity: Thai Health Club Massage Krabi  
Name and title of the contact person: Ms.Sopa Dokmihom ,Chairman  
Address: 69/7 Napacharas Road., Muang Krabi ,Krabi ,Thailand  
Telephone number: +6675612870

Name of the entity: Nuad Thai Society of Samut Songkhram  
Name and title of the contact person: Mrs.Mananya Saklakli , Chairman  
Address: 2/8/9/10 Amphawa ,Samut Songkhram ,Thailand  
Telephone number: +66874018226

Name of the entity: Health Massage Group  
Name and title of the contact person: Mrs.Sukanya Worasut , Chairman  
Address: Shrine of King Taksin, Nong Luang, Mueang Tak , Tak ,Thailand  
Telephone number: +66882237879

Name of the entity: Thai Traditional Medicine and Folk Doctors Society of Kamphaeng Phet

Province

- Name and title of the contact person: Mr.Phakpoom Chongbunyut , Chairman  
Address: Wat Khamong Hak ,Mueang, Kamphaeng Phet ,Thailand  
Telephone number: +66831669591  
Name of the entity: Wat Khao Kaew Community Health Massage Group
- Name and title of the contact person: Mr.Thongchai Khamphalak , Chairman  
Address: 289/2,Mahadthaibumrung,Rahang, Mueang, Tak ,Thailand  
Telephone number: +6655511244  
Name of the entity: Wat Chiang Yuen Health Massage Society
- Name and title of the contact person: Mr.Ampol Chanla , Deputy Manager  
Address: Wat Chiang Yuen , Mueang, Chiang Rai ,Thailand  
Telephone number: +66816790105  
Name of the entity: Wat Tukta Women's Nuad Thai Group
- Name and title of the contact person: Mrs.Jidapa Jindanuch, Chairman  
Address: Wat Tukta ,Nakhon Chaisri , Nakhon Pathom ,Thailand  
Telephone number: +66886280695  
Name of the entity: Thai Traditional Medicine Society of Mueang Tak District
- Name and title of the contact person: Mrs.Buppha Phuangphan, Chairman  
Address: 9/67 Nong Luang, Mueang Tak , Tak ,Thailand  
Telephone number: +66895685988  
Name of the entity: Thai Traditional Medicine Society of Sukhothai Ratchathani, Sawankhalok District
- Name and title of the contact person: Miss Panee Nimnum, Chairman  
Address: 113 Jrodvithitong Road., Sawankhalok ,Sukhothai ,Thailand  
Telephone number: +66899579133  
Name of the entity: You & Me Health Massage Shop ,Lotus Health Massage Shop
- Name and title of the contact person: Thanaporn Butdee  
Address: 44/2-3 Mak Khaeng, Muaeng , Udonthani ,Thailand  
Telephone number: +66986303598 ,+6642211841  
Name of the entity: Ban Pa Puey Nuad Thai for Health Group
- Name and title of the contact person: Mrs.Fongkaew Maneethong, Chairman  
Address: 283 Moo 3 Ban Hong, Ban Hong, Lamphun, Thailand  
Telephone number: +66863016098  
Name of the entity: Nong Prajak Nuad Thai Operators Group
- Name and title of the contact person: Mrs.Seewilai Thangpho, Chairman  
Address: 30 Moo 2 Nong Khon Kwang, Meuang Udonthani, Udonthani, Thailand  
Telephone number: +66857562723  
Name of the entity: Khon Nathawee Mai Thod Ting Kan Group

Name and title of the contact person: Mr. Leeken Hemnui, Chairman  
Address: 20 Moo 1 Nathawee – Prakob Road., Nathawee, Songkhla, Thailand  
Telephone number: +66902320468  
Name of the entity: Tai Yai Medicine Society

Name and title of the contact person: Mr. Praderm Sangsen, chairman  
Address: 123 Moo 17, Mae Na Wang, Mae Ai, Chiang Mai, Thailand  
Telephone number: +66954527554, +66848089699  
Name of the entity: Phoprathabchang Herbal Club

Name and title of the contact person: Miss Watcharee Srithong, Secretary  
Address: 166/3 Moo 5 Paithapho, Phoprathabchang, Pichit, Thailand  
Telephone number: +66816755203  
Name of the entity: Society for Preservation of Nuad Thai, Lop Buri

Name and title of the contact person: Miss Maliwong Saichum, chairman  
Address: Society for Preservation of Nuad Thai, Lop Buri, Mueang Lop Buri, Lop Buri  
Telephone number: +66815877867, 6636413270  
Name of the entity: Thai Traditional Medicine Society of Sawankhalok District

Name and title of the contact person: Mr. Sunthon Kaeothong, chairman  
Address: Anantanavee School, Mueang, Sawankhalok, Thailand  
Telephone number: +66871995415  
Name of the entity: Saren Applied Thai Traditional Medicine Clinic

Name and title of the contact person: Miss Chutchawal Choowa  
Address: 63/1-2 Soi Vimol Bundit, Nai Mueang, Mueang, Surin, Thailand  
Telephone number: Saren Thai Massage  
Name of the entity: Saren Thai Massage

Name and title of the contact person: Miss Waleerat Choowa, proprietor  
Address: 243/3 Krungsrinok Road., Nai Mueang, Surin, Thailand

## 5. Inclusion of the element in an inventory

*For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.*

*The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.*

Provide the following information:

*Name of the inventory(ies) in which the element is included:*

The Inventory of Intangible Cultural Heritage in Thailand

*(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:*

Department of Cultural Promotion, Ministry of Culture

*(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).*

Ministry of Culture registered 318 elements during 2009-2015 . Nominations initially came from suggestions of various sources, particularly committed individuals, communities, cultural education institutions, Provincial Cultural Offices all over the country. The shortlist was finalized by means of judicious scrutiny of experts from communities and concerned offices in each domain. Additionally research works with community participation on each element was carried out to ensure its cultural value. The Promotion and Preservation of ICH Act enacted in B.E .2559, placed, and imperatively to update in every three year cycle, the select elements in the Inventory of ICH on a legal basis.

*(iv) Reference number(s) and name(s) of the element in the relevant inventory(ies):*

In the Inventory of Intangible Cultural Heritage in Thailand, *Nuad Thai* is listed on 2.2 item, i.e., the domain of Knowledge and Practices Concerning Nature and the Universe.

*(v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*

The official registration of *Nuad Thai* (2011) in the Inventory of Intangible Cultural Heritage gained the legal status in accordance with the notification published in Royal Thai Government Gazette since March 1, 2016.

*(vi) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of gender of participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*

The preparation of this nomination recognized the diversity of individuals, groups, and communities involved. Therefore, all activities were conducted using a participatory approach and the following methods to gather opinions and build consensus towards the nomination and proposed safeguard measures: 1) documentary research to explore and understand the history, socio-cultural context and manifested values of *Nuad Thai* so as to categorize groups, communities and organizations that are the bearers and practitioners of *Nuad Thai* and define it accordingly 2) case studies on two communities of *Nuad Thai* practitioners selected for their strong, vital practices, customs, rules and rituals grounded in a traditional value system; over ten years of experience in offering *Nuad Thai* treatment; and collaborative actions with various sectors 3) focus group discussions held in all the regions 4) in-depth interviews with key informants 5) survey research to collect opinions from individuals, communities, organizations and state agencies concerned around the country.

(vii) *Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*

a. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.*

b. *If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.*

*Indicate the materials provided and – if applicable – the relevant hyperlinks:*

Documentation on the registration of the Inventory of Intangible Cultural Heritage of the year 2011, compiled by Department of Cultural Promotion, Ministry of Culture.

## 6. Documentation

### 6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

### 6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

#### Publications in English

1. Vitsarut Butttagat, Wichai Eungpinichpong, Uraiwon Chatchawan .(2012). Therapeutic effects of traditional Thai massage on pain, muscle tension and anxiety in patients with scapulothoracic syndrome :A randomized single-blinded pilot study .*Journal of Bodywork & Movement Therapies*, 16(1) :57-63 .

Available : [http://www.bodyworkmovementtherapies.com/article/S1360-8592\(11\)00070-2/pdf](http://www.bodyworkmovementtherapies.com/article/S1360-8592(11)00070-2/pdf)

2. Thanitta Thanakiatpinyo, Supakij Suwannatrai, Ueamphon Suwannatrai, Phanitanong Khumkaew, et al .(2014) .The efficacy of traditional Thai massage in decreasing spasticity in elderly stroke patients .*Journal of Clinical Interventions in Aging*, 2014(9) :1311-1319 .Available : <https://www.dovepress.com/the-efficacy-of-traditional-thai-massage-in-decreasing-spasticity-in-e-peer-reviewed-fulltext-article-CIA>

3. Rutchanee Chantraket and Monnipa Sungsakda. (2014) .Situation and Development of Thai Massage. In Somchai Nichapanit et al. (editor). *Thai Traditional and Alternative Health Profile : Thai Traditional Medicine, Indigenous Medicine and Alternative Medicine 2011-2013*, p. 217-213. Nonthaburi: Department for Development of Thai Traditional and Alternative Medicine, Ministry of Public Health.

Available : <http://oie.dtam.moph.go.th/images/health%20profile/2011-2013eng/Chapter-5-Health-Profile-G-RC-Fixed-20Oct14-p143-218.pdf>

#### Publications in Thai

1. Makorn Limudomporn, Pakakrong Kwankhao, Boontam Kitniyom, Yongsak Tantipidoke, et al . (2012) .Study on the examination, diagnosis and treatment based on the theories of 10 main energy lines (*sen prathan sib*) and elements (*dhatu*) of Thai massage therapists . *Journal of Thai Traditional & Alternative Medicine*, 10(1) : 23-42 .Available :

<http://thailand.digitaljournals.org/index.php/JTTAM/article/download/19013/18337>

2. Prapoj Petrakard. (2012). The Origin of *Sen Prathan Sib*. *Journal of Thai Traditional & Alternative Medicine*, 10(1): 4-10. Available:

<http://thailand.digitaljournals.org/index.php/JTTAM/article/download/19013/18337>

## 7. Signature(s) on behalf of the State(s) Party(ies)

*The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.*

*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: Ms. Pimrawee Wathanavarangkul

Title: Director-General of Department of Cultural Promotion

Date: March 28, 2018

Signature:



*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*